

smooth road along which are beautiful flowers making the air fragrant with their odors, and at the end of which is a beautiful city where the people dwell in peace; and we are warned of the danger of the one and told of the blessings of the other, would still choose the rough, miry road we could blame no one but ourselves if we should stumble over the rocks, become scratched with the briars, sink in the mud or fall into the pit at the end.

Job says of the sinner, "He is cast into a net by his own feet, and he walketh into a snare." A sinner need not wait until the great hereafter to experience the evil results of sin. The punishment is temporal as well as spiritual. "As we sow so shall we reap." Wild oats will bring wild oats. Corrupt communications,—evil thoughts and words will produce a corrupt mind. If we, through our sinful desires do that which is injurious to our physical natures, we must suffer disease of the body. Intemperance will bring evil consequences. Solomon says, "The drunkard and glutton shall come to poverty; and drowsiness shall clothe a man with rags." The prodigal son who left his father's paternal care, and went into a far country, and there wasted his substance in riotous living came to poverty. His drowsiness clothed him in rags.

But far more terrible than these temporal results, are the results that follow throughout eternity. James says, "Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death;" and Paul says, "The wages of sin is death, but the gift of God is life eternal through Jesus Christ our Lord." This death is eternal death. Oh! the folly of continuing in sin when we know the danger there is in it,—when we are told time and again in the divine volume that no unrighteousness shall be in heaven. Why then, follow the lusts and evil desires of this life when we know they bring forth sin and sin when it is finished brings forth death. Oh! the terrible sound that will then greet our ears, "I never knew you, depart from me ye workers of iniquity;" and the bitter wail that shall ascend from our lips, "The harvest is past, the summer is ended and we are not saved." Oh, it is then we shall see how foolish we were in making the choice we did! But it will be too late. Our doom will be sealed. In our life time we thought we were having a good time. We did not heed the warning words of Jeremiah, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

The sinners state is a very critical one. Through his sins his intellect becomes darkened. He, perhaps, has done something that has retarded the development of his mental faculties, or by constantly fixing his mind upon things of an evil nature can not have high and elevated thoughts and is unable to admire the beautiful as those who have their mind set upon things above and ascribe all things to the creation of God. Paul says to Titus, "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." As they continue in sin their morals become corrupt. They "wax worse and worse, deceiving and being deceived." What an awful stain one sin may make upon our conscience! How black then, must be that conscience which is full of the stains of sin. The prophet in beholding this condition of the sinner, exclaimed, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." It is easy to make a stain but hard to wash it out.

In the sight of worldly men the sinner's state may not seem so bad. He may have friends in this world who speak well of him, although his deeds are evil. Many may help him in his deeds. All being agents of Satan they work together and think their deeds are noble ones. But we are again told that, "Whosoever, therefore will be a friend of the world is the enemy of God." We may stand high in the estimation of men, but before God are as nothing. But with all the respect shown to the deeds of men, righteousness is respected more by all intelligent people than unrighteousness; but "they that are of a froward heart are an abomination to the Lord, but such as are upright in their way are his delight." All wickedness and sin are an abomination to God. Truly the sinner's state is deplorable before God. In the judgment he shall be of the goats that shall take their place at the left of the great throne of God, and be cast out into outer darkness where there will be wailing and gnashing of teeth.

But be it known to every sinner that there is pardon for him if he will only accept it. His condition may be extremely bad, but there is a way whereby he may be saved. God beheld the sinful condition of man and might have destroyed him from off the face of the earth, as he is all powerful. But through his infinite love he spared him, and sent his only begotten Son into the world to redeem him from his fallen estate. He has power to save and power to destroy. If we ob-

serve his requirements, obey his commandments, he will exert his power in our salvation, but if we fail to heed his teachings he exerts his power in our destruction. But God is not willing that any should be lost, for "he is not slack concerning his promises as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." The prodigal son who returned with a penitent heart was received joyfully into his father's home. Yea, the father seeing him afar off, ran to meet him, fell on his neck, kissed him and gladly welcomed him back again for he realized that the lost was found and the dead was alive. He was taken into the house where great rejoicing was expressed. So, too, the one sheep of the one hundred which went astray when the shepherd found it, he brought it home with rejoicing and all his neighbors rejoiced with him. So the heavenly Father's love goes out to those who have wandered out in the cold bleak fields of sin and folly, and there waste their life. God will gladly welcome their return. He will meet them in the way, and bring them back to their home where all the saints will rejoice at his coming. He does not just quietly wait for their coming but goes out into the fields of sin and eagerly calls for them and if he finds them, he brings them back to the fold where there is great rejoicing. Yea, the angels rejoice.

God's love and his willingness to forgive is infinitely great. His call to repentance is universal,—to all who have come short of the will of God which includes all of the human family; for Paul says, "All have sinned and come short of the glory of God." We have all sinned, but thanks be to God we have been redeemed from sin. We can throw aside the yoke of bondage that has been placed upon us by sin. Christ has redeemed us with his own precious blood. We are bought with a price. But our forgiveness implies something on our part. On God's part it implies his power and willingness to forgive; but on our part it implies sorrow, for sin and repentance thereof with a resolution that we shall strive to abstain from all evil thereafter.

We must first realize the great weight of our sins,—what great evil and reproach we have brought upon ourselves and upon God; who has been so merciful unto us; who did not destroy us in our sins, but allowed us to remain upon the earth, giving us ample opportunities to repent; who bore with us when we were doing all we could against him and perhaps blasphemed his holy name. Thus, we must realize God's wondrous love and our great